

Christian Community

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CHURCHES OBSERVE RACE RELATIONS DAY

Race Relations Sunday will be observed on Sunday, February 14, according to plans developed by the Department of Racial and Cultural Relations of the National Council of Churches.

Copies of the Race Relations Sunday Message and the blank for ordering additional materials are being enclosed with this issue of CHRISTIAN COMMUNITY for all Evangelical and Reformed pastors.

Congregational Christians desiring a sample packet of materials may secure them without charge by writing to the Reverend Galen Weaver, 287 Fourth Ave., New York 10, N. Y.

VILLAGE CHURCH BREAKS BARRIERS

For the first time in the history of Blackburn, Missouri, Negroes and whites met together in the community auditorium as a result of the efforts of the Youth Fellowship of St. Paul's Evangelical and Reformed Church, the Reverend James O. Schneider, pastor. The occasion was the presentation of "Christmas Under the Stars," a play based on the theme of Christian Brotherhood.

Another project aimed to help change existing discriminatory attitudes was the construction of a replica of the denominational Youth Fellowship seal. A huge "hand of God" on which four young people including a Negro youth of the community took their places was placed upon a truck. This float was entered in the Blackburn Community Fall Festival.

OUTLOOK FOR INDIAN AMERICANS

By GALEN R. WEAVER

The new Commissioner for Indian Affairs is a Gallup, New Mexico banker, the Honorable Glen L. Emmons. Mr. Emmons has been spending a number of weeks moving from Indian reservation to reservation in order to carry out President Eisenhower's campaign pledge "to consult with the Indian people of this country and to give them every opportunity for a full expression of their desires, suggestions, hopes and aspirations" (from letter of Mr. Eisenhower to Mr. Emmons, September 2, 1953). Presumably the policies and programs of the Administration will not be shaped until after this consultation process is completed. By the time this appears, we should have a clearer idea of the overall changes to be proposed to Congress.

Nevertheless, signs are not wanting that the Congress and the Executive Department are moving rapidly towards removing federal supervision and federal

services special to Indian Americans still on reservations. Indians permanently located off reservations are not considered eligible to these services, but are subject to the same state and local regulations and entitled to enjoy the same privileges as other citizens. In some cases, as in Arizona, in respect to the disabled, the state and local authorities refuse to admit this in principle and practice.

Many who wish to see Indians receive full justice and fair treatment will go along with the idea that federal regulations and services peculiar to Indians should eventually be withdrawn. But two considerations are important: (1) *Negotiated agreements* as to the termination of rights pledged by our government in "treaties," with fair compensation being made by the nation and firm agreements worked out with state authorities to insure non-discrimination, and (2) *The rate of withdrawal* which in

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Bob Lee, Rapid City Daily Journal

Two Indian youth in Rapid City, North Dakota, studying the script for a play during rehearsal time. Non-reservation Indians welcome educational and recreational services of responsible private agencies.

INDIAN AMERICANS

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turn must necessarily be determined in relation to the stage of economic and social development of each particular group of Indians on reservations. Certain groups are ready to relinquish voluntarily certain rights which they have enjoyed as part of the compensation for land taken by others. In these cases, the individual Indians by and large are ready to take their place in the larger society. Being ready in this sense is usually directly proportional to the amount of education received: This education must be not merely book knowledge. It must also include social skills in terms of our total culture, including the capacity to earn something more than a minimum or poverty wage.

Other tribes are much more belated. Thus the largest group, the Navahoes, consisting of more than 60,000 persons, even now have no schools available for an estimated 12,000 children of school age. Their resources are far from adequate, even if fully turned to use—unless very considerable additional mineral deposits are discovered and exploited. At least fifteen tribally operated enterprises supplement the raising of sheep as a means of employment. Much of the tribal income is derived from oil leases. But even all these added together fall far short of what is needed. A period of some decades of intelligent programming in adequate health and educational services is required before the federal government's legal and moral responsibility shall have been discharged.

Christian citizens should be forewarned about the use of such slogans as "emancipating the Indians," giving the Indian "first-class citizenship" and "political equality." A more reliable indication of the attitude of Congressmen may be seen in their voting records. Their real interest may be to get rid of the "nuisance" of bureaucratic governmental intervention in Indian affairs and to save revenues, especially where the expenditure of such funds does not obviously benefit his own constituents. Moreover some very influential economic interests are constantly whittling away the treaty rights and the assets of Indian Americans.

When in doubt about proposals or bills in relation to Indians, the reader should make inquiries from the Association on American Indian Affairs and/or the Indian Rights Association (respectively at 48 E. 86th St., New York 28, N. Y., and 1505 Race St., Philadelphia 2, Pa.) Both are reputable organizations and both publish bulletins that convey much valuable information. The next few years, if the mood of the present Congress persists, could turn out to be drastically disastrous to tens of thousands of our Indian fellow-citizens. Well-informed friends, who will write or see their Representative or Senator, are badly needed. Such persons should write now to the President and his or her Congressman and ask for a copy of Public Law 280 and of House Concurrent Resolution 108 and also to the I.R.A. (above mentioned) and request the Autumn issue of "Indian Truth." Appropriate action should follow.

Mr. Oliver La Farge, President of the A.A.I.A., writes as follows: "What Indians need is a Federal program that keeps faith with the nation's commitments, that promotes rehabilitation, group by group, of those we have so poorly served, that gives the Indians themselves authority, step by step, as they ask it. In that way, as Indians acquire health, education, and economic independence, and as they gradually take over complete management of their own affairs, Federal responsibilities will atrophy and become superfluous without abrupt, intemperate, and chaotic Federal action."

Public Law 277 repealed federal laws prohibiting sale of liquor to Indians off of the reservations. Certain states, including North Dakota, still have statutes making illegal the sale of alcoholic beverages to Indians. Local option on the reservation is provided for in the law.

ADULT CLASS EXAMINES UN

The adult Discussion Class of the Mt. Hollywood Congregational Church of Los Angeles decided beginning in September to take up the study of the United Nations. Mr. George Gleason and Mr. Wright, an active member of the Southern California United Nations Association, were asked to plan the course. Materials and suggestions were secured both from the office of the Council for Social Action and from the local United Nations Association.

"At the first meeting of the class this fall," writes Mr. Gleason, "we outlined the aspects of the very complex UN which we should study, and assigned to several of the members what each should present at the coming meetings. At the six sessions following, the proposed topics were presented by the several members and discussed. I took notes, and from these and the literature prepared the report to the church."

The report registered the conviction of the members of the class that it was the duty of all peace-loving people to study and in every possible way support the United Nations as the world's best hope for peace. The report went on to

present in digest form the organization's structure, three of its failures, and ten of its conspicuous successes. It then went on to analyze the sources of resistance to the United Nations, the purpose of UNESCO, the specialized agencies, and the problems confronting the United Nations.

On World Order Sunday, October 25th, the report was presented in mimeographed form to every worshipper present in church. Mr. Wright, on behalf of the class, made a five-minute statement on the report, and the Pastor, the Reverend Allan Hunter, preached an inspiring sermon on the United Nations.

"On the next Monday night," Mr. Gleason goes on to say, "the Men's Club turned its monthly dinner into a Ladies Night, with an attendance of 70, double the usual number. The dinner was followed by a UN movie, and a collection for our local UN Association, when we took up and presented to the Association \$23.69."

The class plans to follow up its study of the United Nations with a study of the United States policy in Asia and a study of several weeks on "our natural resources" using the packets prepared by the CSA.

CLEVELAND CHURCH COMMITTEE PRESENTS YEAR'S REPORT

CHRISTIAN COMMUNITY has received from the Social Action Committee of the Euclid Avenue Congregational Church of Cleveland, the Reverend William H. Dudley, Pastor, a summary of activities of the past year. This summary was prepared by the chairman of the committee, Mr. Edward Lynde, Executive Secretary of the Welfare Federation. We believe the scope of the activities engaged in by the Euclid Avenue Church committee will suggest to other local churches, church boards, and social action committees what they themselves might consider in planning their year's program.

1. The committee has promoted the recruiting of volunteers for the health and welfare organizations.
2. The committee arranged for a "flannel board" presentation at the church to get out the vote in the primary; also, arranged for an article and editorial in the *Congregazette* and in the Church *Greeting* to the same end.
3. The committee voted to urge active participation by our church in the Hough Area Council and has had frequent reports of the activities of that Council.
4. The church repeatedly considered international questions and delegated Mr. David Ford to watch any developments regarding universal military training and report to the committee should the issue become a live one.
5. The committee interested itself in City Ordinance 2287-52 which would have eliminated the possibility of any further public housing in Cleveland. This measure was amended to eliminate some of the most undesirable aspects of the bill.
6. The committee delegated Mr. Alan Rorick to watch action relating to an ambassador to the Vatican.
7. The committee instructed the Reverend Mr. Dudley to write the Legislature in support of HB 42

and 43 to provide state matching money to counties for expenditures for children in boarding homes and institutions. These bills died in committee.

8. Our committee supported SB 168 which would require that day care homes and centers be licensed. This bill was passed by the Legislature and became a law.
9. Our committee considered SB 66 to make public the names of recipients of public assistance and arranged for a proponent and opponent of this bill to present both sides of the question in the Sunday *Greeting*. The bill was amended so as to eliminate some of its worst features.
10. The committee delegated Mr. Fred Fulton to follow-up and support HB 63 to create a division of alcoholism in the State Department of Health. This bill died in committee.
11. Mr. Fulton also, with the aid of Daniel R. Elliott of the Welfare Federation staff, carried out the request of the committee in following up with the Legislature our committee's approval of HB 99 to provide for a commission to recodify state liquor laws. This bill died in committee.
12. The committee supported legislation to make it possible for a state agency to appeal a case from Common Pleas Court. Mr. Fred Fulton was delegated to follow up this action. This bill was passed by the Legislature. It was necessary because of an Attorney General ruling that the state liquor enforcement agency could not appeal a case to a higher court.
13. The committee supported HB 75 and HB 345 to establish departments of domestic relations and reconciliation procedures. Mr. David Ford followed up on this recommendation. The bill died in committee.
14. The committee opposed HB 650 and 651 requiring a referendum on public housing. These bills were defeated in the Legislature.
15. The committee voted its support of certain tax levies and bond issues and of the Community Chest Campaign.
16. The committee discussed inter-racial matters and fair employment practices. Also, it considered a number of other legislative measures in the health and welfare field using as source material the Social Legislation Information Service of our General Council; the bulletin of the Ohio Citizens' Council; the recommendations of the Welfare Federation, and suggestions from members of the committee.
17. The committee has considered numerous matters such as the problems of the General Council's Social Action Committee and the possibility of having a skit at some church meeting which might dramatize social action, and has taken action on a number of matters of procedure; for example, the committee adopted the following rules of procedure for the Social Action Committee:
 1. To study such social issues as may seem to it to be of special importance, or as may be recommended to it by the congregation.
 2. To devise means of bringing such issues to the attention of the whole church, through our existing organizations by the distribution of reading materials and through occasional special meetings of the congregation.
 3. To recommend appropriate action by individual members and by the church.
 4. To express its own opinions, for the guidance of all of us, as is now done by our deacons, trustees, stewardship committees, and other official bodies and by the minister, when there is with the exception of one member, unanimous approval by those present at a meeting of the committee.

Christian Community

A Program Service of the Council for Social Action of the Congregational Christian Churches and the Commission on Christian Social Action of the Evangelical and Reformed Church. Sent free to interested pastors and social action committees. Additional copies may be obtained for 3 cents each.

Requests from Congregational Christians should be addressed to Council for Social Action, Ray Gibbons, Director, 289 Fourth Ave., New York 10, N. Y.

Requests by Evangelical and Reformed and general communications should be addressed to the Editor, Huber F. Klemme, Commission on Christian Social Action, 2969 West 25th St., Cleveland 13, Ohio.

TO DISCUSS EDUCATION

The mid-winter meeting of the Commission on Christian Social Action will be held in the Hotel Antlers, Indianapolis, Indiana, January 26 to 28. A feature of Wednesday afternoon is a conference on Religion and Public Education, led by Dr. Rolfe Lanier Hunt, newly appointed director of the National Council of Churches Department of Religion and Public Education. Dr. Hunt was formerly with the United States Office of Education after serving as a school superintendent and editor. Following a fellowship dinner there will be a panel discussion of Religion and American Culture. The public is cordially invited to this conference.

CSA SPONSORS TOURS

The Council for Social Action is again sponsoring an overseas travel seminar. Under the direction of Herman Reissig, the European study tour this year plans to leave New York about May 15 and to visit not only the customary centers of Western Europe but also significant areas of the Near East. The estimated cost is \$1500. Information may be secured from Mr. Reissig at 289 Fourth Avenue, New York 10.

CSA is also interested in other tours sponsored by related Congregational Christian agencies, including (1) the Midwest and Southern U.S.A., sponsored by the American Missionary As-

THE SCHOOLS AND THE COURTS

High on any list of priorities in race relations today is the problem of the disabilities and discriminations faced by the children of minority group people as the result of segregation in the public elementary and secondary schools. The Supreme Court is considering a number of suits brought by Negro parents in South Carolina, Virginia, Kansas, Delaware, and Washington, D. C., against local school boards which themselves in three of the cases are bound by state constitutions that require segregation.

The Supreme Court of the United States has already begun to hear cases, but in June asked the lawyers for each side to provide the answers to certain questions. Hearings may well have been resumed by the time this periodical reaches its readers. There is a strong likelihood that the states may be required to abolish separate schools. At least strong pressure will be exerted to eliminate existing inequalities which in some states are very serious. And there is considerable question whether educational facilities that are "separate" can ever be in point of fact "equal."

In any event the adjustment of local practices, community institutions, and educational facilities in line with the requirements of justice and democratic principles, is an urgent necessity in all American communities, and especially in those which have segregation sanctioned by law. The elimination of this unbrotherly condition will be welcomed by most serious-minded Christians. The church has a responsibility to encourage all steps that will help advance a brotherly community.

sociation; (2) Eastern and Southern U.S.A., sponsored by the Race Relations Department; (3) Hawaii, Japan, and the Philippians, and (4) India-Pakistan, sponsored jointly by CSA and the American Board for Foreign Missions. Information on these tours should be secured respectively from (1) Miss Ione Catton, 19 S. LaSalle St., Chicago 3; (2) and (3) Dr. Ralph Shrader, and (4) Rev. Quentin Leisher, 14 Beacon St., Boston 8.

However, as responsible citizens we recognize also that there are problems involved in bringing together groups in the population who have lived, taught, and studied separately. The readjustment of school districts, and orderly integration of children in strange schools, the ironing out of misunderstandings, the in-service training of teachers, fair assignment of teachers and provisions for correcting deficiencies in training and pay, community planning for improvements and new buildings—all of these questions need to be looked at fairly. And they offer opportunity for a fresh look at the schools which may offset much of the emotion with which some fearful groups have regarded the possibility of integration. *Steps to prepare the community for the desegregation process* which sooner or later must come in a just, democratic society should be well up on the agenda of any Christian congregation which takes its responsibility for the spiritual and moral health of the community seriously.

One of the immediate needs is to look at and understand the facts—about the problem as it stands in the courts, and about the problem as it exists in the local community. The Southern Regional Council (63 Auburn Ave., N.E., Atlanta 3, Georgia) has rendered a potentially great service in preparing two excellent pamphlets which may be secured from the Council for 15 cents per copy. One, entitled *Questions and Answers: The Schools and the Courts*, sets forth in question and answer form the facts and issues in the cases presently before the Supreme Court. The other, *A Check List for Your Local Schools*, will give any interested individual or group opportunity to make an objective comparison of the educational provisions available for local white and Negro children. The Council, however, recommends that the study be made jointly by local citizens of both races.

Encouragement is given by the words of Dr. Guy B. Johnson of the University of North Carolina: "Anyone who thinks that the transition from segregation to racial co-education can be made without problems, tensions, and even personal tragedies is a fool. Anyone who thinks that the transition means the end of civilization is also a fool. The operation may be serious, but the patient will recover. And when he recovers and looks back over his experience he may say, 'Well, it wasn't half as bad as I thought it would be.'"